"church-related" colleges. By such means the denomination which calls itself Church of Christ is fast working out its *modus vivendi* with the world, proving, as the *Brothers Karamazoff* affirms, that Christ missed the boat in the Wilderness temptation.

Norman Parks (Ph.D., Vanderbilt) is Professor of Political Science at Middle Tennessee State University. He was Dean of David Lipscomb College for eight years and taught at both Freed-Hardeman and Oklahoma Christian.

POSTSCRIPT

Unless American taxpayers are saved by a forthcoming Supreme Court decision, it is almost certain that they will gradually be compelled to support a vast array of denominational school systems. The National Council of Churches has already surrendered the separation principle by accepting the "child benefit" theory under which elementary and secondary church schools are now being aided. Some Methodist leaders are advocating a system of Methodist schools. L. R. Wilson, editor of a magazine ostensibly devoted to the separation principle, has denounced "Godless" public schools and called for a system of Church of Christ schools "from kindergarten through university" with the aid of federal funds. Only Adventist and Baptist denominations are still resisting, and the latter is threatened by a breach between its conventions and its college officials. The peril to the American system of public education is great. And right in the forefront of the big denominational grab are the Church of Christ colleges. Such, we repeat, is the power of mammon!

Since writing the above, I have seen a recent announcement that David Lipscomb College has had another 2.4 million dollars cleared from the federal government, this time as "loans" for a high-rise dormitory and a student center. Thus the federal government has been called on for more money in 15 months than was invested in the college from all sources in the first 60 years! "Uncle Dave" gives way to "Uncle Sam."

By March 1 we hope to issue the 1966 volume of *Restoration Review* in book form, under the title "Resources of Power." You should reserve your copy at once. The price will be moderate.

We also plan to issue volume 9 for 1967 in book form, under the title "Things That Matter Most," which will be our theme for the new year. These editions have to be limited and there will be no more, so place your order well in advance.

Remember too that with the next issue, the first number for 1967, James D. Bales of Harding College and Robert Meyers of Friends University will be exchanging ideas on "Voices of Concern." We will send that book to you with haste for only 3.50.

You can subscribe to this journal for one year for only a dollar; in clubs of 6 or more at 50 cents each. Back copies available at 15 cents each.

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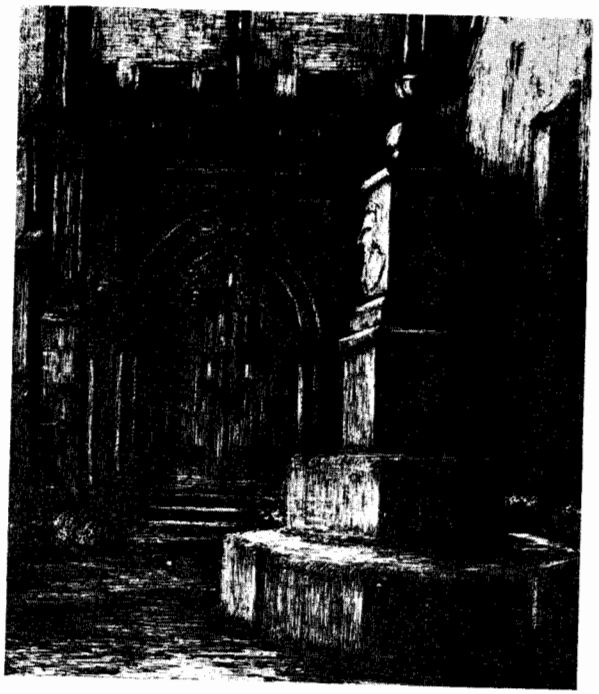
RESTORATION REVIEW



WHAT DO THESE STONES MEAN TO YOU?

This cenotaph which stands before the Disciples of Christ Historical Society in Nashville honors four founders of the Restoration Movement in the United States—Alexander and Thomas Campbell, Barton Stone, and Walter Scott. They gave that we might have. They bequeathed to us the way of unity and security through freedom in Christ.

In this issue:

VENTURES IN FREEDOM
by David Reagan

SYMBOLS OF SECURITY
by the Editor

Volume 8, No. 10 **December, 1966**

Editorial...

LEROY GARRETT, Editor

"BE CAREFUL WHAT YOU SAY, PROF!"

One of the clerks at our post office on the university campus has a son in my special philosophy class at Denton High School. I have now known and admired the son for several months, but the father was only recently transferred to our campus. He and I have been getting acquainted lately, for he helps me in my philatelic interests, and without such help I'm sure I could not keep up with nor procure the new stamps as they are issued.

It was only today that I learned that he was the father of one of my more inquiring students. The boy is interested in "entering the ministry," but he is curious about everything. He gets excited over such problems as good and evil, freedom and determinism, and the nature of God. And he asks all sorts of hard questions, which his teacher has a way of tossing back at him. His mind is alive and hungry. It is refreshing to have him around. If he "enters the ministry," and I am afraid I know what that means, I will be uneasy about what might happen to him.

Anyway, the father said something to me awhile ago that for some reason penetrated into my inmost self. Referring to the influence he thought I was having on his son, he said, "You'd better be careful what you say to him, Prof."

Some words have a way of lingering, even more than the one who says them ever imagines. On the short walk back to my office I forgot all about stamps and thought about a bright high school boy and about what might happen to him in life. "Yes, indeed, professor, be careful what you say," I said to myself. The father's words so burned within me that I had to sit down at once and write about them as if in response to the Promethean spark.

"But can't one be *too* careful," I thought. And is it not true that parents sometimes mean "Don't confuse my son" when they plead for caution?

RESTORATION REVIEW is published monthly (except July and August) at 1201 Windsor Dr., Denton, Texas. Leroy Garrett, Editor. Second class permit at Denton, Texas. Subscription rate is $1.00 per annum; 50 cents in clubs of 6 or more.

Address all mail to: 1201 Windsor Drive, Denton, Texas 76201.

A Harvard professor told me that a father once said to him, "Don't teach my boy anything he doesn't already know." Do parents really want their sons to *think?* There are a lot of holy cows in the lives of most families. Some are sexual, some political, some religious. Do today's parents want their children to think critically about these cows?

There is something I like about caution. It seems to be a virtue, at least in some areas of our lives—in spending money, driving automobiles, wiping the China, and many other things perhaps. But I do not think of caution as one of the crowning virtues of the good teacher—or the good editor for that matter. It may be better to teach dangerously and to edit dangersouly. If one is too cautious, he will miss the precipitousness of life, without which life would be dull. I cast my vote for danger.

Jesus could hardly be described as cautious. He told men to let the dead bury their own dead, and for them to come and follow him. He taught men to lay up treasures in heaven rather than on earth. He even told a man to sell all that he had and give it to the poor. He associated *violence* with entering the kingdom of heaven. It all ended up with him getting himself crucified and his disciples getting themselves jailed or killed. Surely caution would have been the wiser course.

Socrates was accused of corrupting the minds of his students. I always ask my students when they read this charge against the old philosopher: "Are *you* being corrupted in this class?" We usually conclude that there is a sense in which they *are* being corrupted — if in no other way in that the sacred cows are marched by under close scrutiny. A *cautious* Socrates hardly sounds right. They said of him that he made the better appear the worse and the worse appear the better. In other words he confused their values, shoddy and shallow as they were, and recomplexified the questions that they had answered all too easily. That is dangerous business. It cost Socrates his life.

And yet I suppose it could be said to any teacher, "Be careful what you say," for caution is in some ways very important. It is irresponsible for a teacher to confuse a student unnecessarily, and reckless statements are senseless. And surely a teacher is being cautious when he keeps his purpose clearly in view: to educate rather than indoctrinate, to analyze rather than advocate. And of course caution must be shown in deciding *what* should be said to *whom.* Jesus once told his disciples that he had a lot of things to say to them, but that they were not ready for them yet. That is caution.

In today's class where sat the father's son we were analyzing an Irish philosopher's principle for moral and social obligation: "Be a person and recognize and treat others as persons." We all agreed that these were nice, pretty words, but before the hour was over we were treading in dangerous water. To be a person means to be free. But what does it mean to be free? The kids were asking each other such questions as: *Do you have the right to make a person do what you know to be for his good? Do we have the right to do what is wrong? Does a man have the right to take his own life?*

The Irish thinker stated that man's dominance over nature carried with it the risk that would suppose he were the master of his own fate. I asked for reasons why it would be difficult for man to draw such a conclusion. One lad pointed out that man could hardly suppose he has his destiny in his own hands so long as he had to bury his loved ones. Another said the human factors were too strong for such a conclusion.

The philosopher we were reading went on to say that the most serious hazard of all of man's scientific progress is that he may try to control his fellowmen. I asked the class for any tendencies discernible to them toward such control over men's minds and lives. A Latin-American lad stated that he could see this in his church. Another student saw it in the schools and in the press. And this got us into distinguishing between moral suasion and coercion, propaganda and information.

It is a dangerous world in my philosophy classes, and I am not interested in making it safe. When they reveal to me that they are confused, I disturb them further by saying, "Splendid. That is what is supposed to happen. Maybe you need to be."

And yet amidst it all I try to be careful and not let the knife slip. I keep a loving and critical eye out for the father's son, and for all the rest.

"Better be careful what you say to him, prof." Yes, we must be careful. But let us not forget that a dangerous world is awaiting him. So let's teach him to *think.* Let us, therefore, be careful not to be *too* careful.

GATEWOOD'S QUESTION

Our good brother in the Lord, Otis Gatewood, has an interesting article in a recent issue of *Firm Foundation* entitled "Our Voices Are Not Being Heard," in which he says that we in the Church of Christ are not being heard by the Christian world at large. He raises the very appropriate question as to why this is so.

He, along with Norvel Young and Ed Rockey, attended the World Congress on Evangelism in Berlin, a gathering of leading evangelical Protestants, including Billy Graham, Oral Roberts and Harold Ockenga. Brother Gatewood seemed disturbed that these church leaders do not know us. He writes: "As I introduce myself and try to get acquainted with them, one truth comes home to me again and again—that is, our brethren are not generally known to these men and our voices are not being heard by them."

He goes on to say that in their speeches these men said very much what the Church of Christ has been saying all these years, including a call for a return to the Bible and the New Testament church. Then he says: "The tragedy is that they do not seem to even be conscious of the fact that our brethren have said what they are now saying."

Why is this a *tragedy?* Is it not just as well for *them* to be saying it as ourselves, or maybe even better since there are more of them than of us? And why is it so important that they be conscious of the fact that we have been saying these things? I cannot see any tragedy here. It bothers brother Gatewood that "They are saying these things as if they think they have discovered something new." Surely brother Gatewood realizes that the voices of reform are pretty much the same wherever they are heard, and they have been heard off and on all through the centuries. So his complaint reveals that he himself is guilty of the very error he would impute to others: *the supposition that these truths began with our Church of Christ movement.* When our pioneers began to say these things they were not *new* then either. Do we suppose that *we* have discovered something *new?* The plea of reformers is pretty much the same story.

If there is any tragedy in all this it is in brother Gatewood's implication that we are somehow guardians of the truth, and that if someone says what we have been saying it constitutes trespassing into our holy territory. They ought to give the Church of Christ credit when *they* do such an unusual thing as to *speak the truth.* After all, we are God's special interpreters, and if anyone else comes up with "the Truth," they must have gotten it from us somehow.

But most of all brother Gatewood is asking why it is that we are not being heard. He says we are heard only by our own brethren. When these men quote a scholar, they do not quote one of our men. When they read, they do not read from us. They hardly know we exist. Then our brother admits that he does not know why this is so, and so he leaves the question with us.

The answer to the question as to why the Christian world is not listening to the Churches of Christ, or why they barely know of our existence, may not be as difficult as brother Gatewood supposes. If we are willing to indulge in a little self-scrutiny, I think the answer will become clear.

We are not being listened to *because we aren't saying anything worthy of particular attention.* If we want the world to listen, we are going to have to say something! We are providing no solutions to the weighty problems facing the religious world by our naive assumption that we are the only Christians. Responsible Christian leaders are not going to listen to a plea from a people that claim to be the only ones that are right. The deep concerns of world evangelism and Christian unity are problems too sacred to be handled by a people who believe that their ministers are the only true evangelists and that unity can be realized only by all others becoming like themselves.

Besides this "we only are the Lord's people" fallacy, there is another important reason why we are not being listened to. *We are not there so that we might be heard!* Brother Gatewood knows that it was a rare thing for a group of Church of Christ ministers to attend a conference conducted by "denominational preachers." Horrors! They could be written up in some of our papers for fraternizing with sectarians.

Why, our brethren can hardly get together with their own Church of Christ and Christian Church brethren in a simple little "all brotherhood unity meeting." Our editors will hardly publish an article from a brother afar off. He must belong to the right party. Attend *sectarian* conferences on evangelism? Rare indeed! Surely brethren Gatewood, Young, and Rockey are big enough for this kind of world; but our brotherhood as a whole isn't, and

brother Gatewood knows it. And until we grow up and join the human race, and admit ourselves to be part of the larger denominational world, nobody is going to listen to us. And there is no reason why anyone should. If we are so narrow that we can't be neighborly to the religious world around us, it would be most unusual if we would have anything worth listening to anyhow.

So long as our ministers can have nothing to do with ministerial alliances, or can't share in Easter services with other ministers, we will have to continue saying whatever we have to say only to ourselves. If a church is so limited in its vision that it dare not have a Presbyterian minister visit with it and explain what he believes (instead of having its own minister tell them what Presbyterians believe), there is no reason why that church should be taken seriously by anyone of intelligence.

If we want to be heard by the religious world, then we must become a part of that world through sympathy and cooperation. No responsible churchman supposes that such sympathy and cooperation implies *endorsement* of the doctrines subscribed to by those involved. If for no other reason, we should be working with other churches because of our concern for humanity. Despite all the noble efforts being made by such organizations as the American Bible Society and the National Council of Churches, we are as isolated from their interests as if we lived in a different world. Our world is different; it is a world we have all to ourselves. And so nobody listens to us. We are not where they are.

Brother Gatewood supplies part of the answer to his question by the parochial attitude reflected in his letter. It is obvious that our brother thinks only of ourselves as "the church," while the others are "the denominations." It would be interesting to hear brother Gatewood give a careful presentation on why the Baptist Church *is* a denomination while the Church of Christ is *not.*

If any group in the entire religious world is denominated by a distinctive name (which is what *denomination* means), it is the Church of Christ. We print it on our letterheads, paint it on our buildings, use it in our advertising. It is used as exclusively as the Church of God folk use their name, and our name is hardly as scriptural as theirs (they outscore us 12 to 1). It is a strange mentality that sees "Church of God" as a denominational name while "Church of Christ" is not. It all depends on what one wants to see. If our people had happened to have ended up with the name "Church of God," think of what we could have done with it, quoting the Bible as we do. We would have twelve passages to quote instead of just one!

Brother Gatewood uses the term "pure gospel" in reference to what our people preach, while "error" is his description of what "denominational preachers" teach. Yet he speaks hopefully of those he heard in Berlin, for they said some important things. Then he adds: "They have a long way to go yet, it is true, for they still teach the doctrine of faith only, the direct operation of the Holy Spirit, and other errors." He goes on to assure us that "They have started in the right direction and if we can place before them truths wherein they are still in error, some may go all the way in a return to the New Testament Church."

What the people of the world are missing! Here we are in the Church of Christ, simon pure, with the whole truth and nothing but the truth, and with no errors. When people return to the New Testament church, they will be coming to us. Once they "start in the right direction" they are coming our way. Any errors they hold can be corrected once they hear the truth from us. What a pity the world doesn't know about us! Those fellows who meet in Berlin, New Delhi, and Evanston, struggling as they do for answers, think its difficult when really its very simple. Just be like the Church of Christ.

There is no way for a man like Otis Gatewood to enter into dialogue with these fellows. Dialogue implies a mutual search for truth. One doesn't search for truth if he already has it. Dialogue means communication between people who think of themselves as equals, exchanging ideas in hope of learning new concepts. But brother Gatewood would not be one among equals, for he would be superior both in terms of truth and position. He already knows the answers and he belongs to the only true New Testament church. He might go to preach and to set them right, but never for dialogue.

It would be a great blessing to an ecumenical congress if the delegates had someone like Otis Gatewood to call upon. Whenever a serious question came up (and they are all serious), they could simply ask "that minister from the Church of Christ" who knows all truth. It would be embarrassing, I will admit, if there were also there such brethren as Yater Tant, Ervin Waters, E. L. Jorgenson, and G. B. Shelburne. Then when someone like W. A. Visser't Hoot asks for the truth from the Church of Christ there would be discordant voices the like of which an ecumenical gathering has never heard. They would then discover that there is not just one Church of Christ that has the truth, but several, each of which is quite sure that only itself is the true church. They would probably urge us to have some unity meetings of our own.

And that is a good place to stop, for that is what I think too. We ought to get together ourselves, and demonstrate to the world that we believe in unity by practicing some of it. So long as we cannot even listen to each other, brother Gatewood should have no problem in understanding why the world will not listen to us.

RESPONSE FROM READERS

Even though, as far as our brethren are concerned, you seem not to be in vogue, I want you to know that I appreciate you and love you as one of my brothers.

God hasten the day that all of us will recognize that unity can be based only *in Christ.* I personally believe that there are many preachers (especially among my colleagues of late, that feel as you and brother Ketcherside do on many issues, but with much hesitancy say naught due to brotherhood pressure . . . *Texas*

People talk about reestablishing the first century church when so little is known about it. If it were possible it would not be adequate for the 20th century, for it appears that none of the primitive churches were identical, and we can be sure that none of them was perfect.—*Kansas*

I believe you to be completely wrong about entering into fellowship of those who teach error. I never read where any of you men (unless you have done so) ever take notice of such scriptures as 2 John 9-11. But after all that passage is wholly differ-

ent from that which you advocate. The church surely is torn asunder with divisions of all kind, but not a single error will God ever acknowledge irrespective of how they may be covered by us with a "brotherhood cloak" of some kind.—*Dallas*

(I sent this good brother, a fine minister of the gospel, materials on 2 John 9 published by both Carl Ketcherside and me. He has been so kind to exchange views with us by letter, which we would like to pass along to our readers sometime, at least some of it.—*Ed.*)

I have been deeply impressed with your efforts in *Restoration Review*, and I never cease to be caught up in the spirit of your editorials. And, Ouida, you are the very last I would have dreamed would be caught out after hours. For shame!—*Nebraska*

(He first describes how *Restoration Review* by chance fell into his hands, which we will not quote, lest it identify the brother). Later that night when my wife was putting the children to bed, I scanned through them. *I could not believe my eyes!* Here in writing was, if not the very positions I had agonized through to, then at least the direction in which my thinking was moving. I cried. I thanked God. I woke my wife. I was saved from the terrible loneliness and gross conceit of thinking that I was the "one eye in the land of the blind" . . . Must I pour my heart out and confess what I truly believe to the brethren? They would drop me like a ton of bricks for being so "liberal."—*a wonderful but troubled Church of Christ minister*

Thank you very much for the interest you have in the improvement of our brotherhood. I feel sure you will be doing some good, though I do not necessarily agree with every idea of yours. Now I'll have to whip up a dollar for a subscription to *Mission Messenger*, that periodical of Carl Ketcherside which I constantly hear of in your pages.—*Tennessee* (Church of Christ evangelist)

I certainly did enjoy "Voices of Concern" and I hope Bales will take you up on your generous offer.—*Nashville*

(Prof. Bales begins in our next issue. Prof. Meyers responds. So hold on to your hat!—*Ed.*)

"How Vast the Resources of His Power . . . " No. 10

SYMBOLS OF SECURITY

Much of man's thinking is symbolic. Even his words are but symbols of ideas, and his innermost thoughts can hardly find expression if limited to objectivity. Aristotle insisted that man by nature desires to know, that he is instinctively curious. It is equally true that in his curiosity and search for knowledge man must make use of symbols to communicate his findings. Art, music, poetry, and religion are instances of this. Rembrandt, Beethoven, Shakespeare, and King David speak to us in languages of their own, saying things in symbols that apparently cannot be communicated any other way.

Paul Tillich, who has made so much of religious symbolism, may be right in pointing out to his critics who complain that his views make some biblical story *"only* a symbol," that a symbol is the most important vehicle for the communication of truth, and should not therefore be minimized by such a light reference as *"only* a symbol." Certainly Ezekiel, Daniel, Isaiah, and John would have much less to say to us if all symbolism were taken from their writings. To say that something is a symbol is not to suggest that the idea conveys any less truth than if it were objectively real.

David, who was as much a poet as he was a prophet, could hardly restrain himself in drawing upon symbolic language. In 2 Sam. 22:2-3, for instance, he uses *eight* different symbols in reference to God.

"The Lord is my rock, and my fortress, and my deliverer, my God, my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold, and my refuge, my savior; thou savest me from violence."

Eight symbols in just two verses! God is his *rock, fortress, deliverer, shield, horn, stronghold, refuge,* and *savior.* This is David's way of expressing complete dependence upon God, a feeling that he could convey only through imagery. David's poetic heart is at work throughout the *Psalms,* the famous twenty-third psalm being as poetic as any. The strong hand of a tender shepherd that leads even "through the valley of the shadow of death" is a resource of power to the poet. But while he thinks of the Lord as his shepherd he likens himself unto a thirsty animal: "As a hart pants for the waterbrook so my soul pants for thee, O God."

We lose entirely too much if we read our Bibles without having our ears attuned to imagery. It is not enough to be aware of the various uses of symbol, for we must catch the spirit of it, feeling with the poet as he reaches deeply within himself to express what he senses in some symbol. Ezekiel talks about wheels, vines, and watchmen; Daniel involves us in rams, goats, and horns; John speaks of white robes and a city coming down out of heaven. Surely such symbols are weighty in meaning, and it does not become us to attribute any less importance to a portion of scripture because it is symbolic. Let us think of them as resources of power, and, in many instances, as symbols of security.

Some symbols have tied up within them great biblical truths with far-reaching implications, such as one encounters in the difficult prophecies of the *Old Testament.* Others are of a simpler sort, easy enough to understand but deeply profound. We want to comment upon a few of this latter type, symbols that have to do especially with our relationship to God. We believe that they become tremendous resources of power as we relate them to the problems of everyday life. They may in fact be thought of as symbols of security.

One such symbol is that of the potter and the clay, used by writers in both Testaments. Isa. 64:8 reads: "Yet, O Lord, thou art our Father; we are the clay, and thou are our potter; we are all the work of thy hand." The prophet says this in his realization that man's efforts to guide his own destiny are so frail. "We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away" (verse 6).

Elsewhere the prophet complains about those who actually think they can hide from the Lord. He pictures them as getting into the dark to do their evil deeds, and thus say, "Who sees us? Who knows us?" To such ones the prophet says: "You turn things upside down! Shall the potter be regarded as the clay; that the thing made should say of its maker, 'He did not make me'; or the thing formed say of him who formed it, 'He has no understanding'?" (Isa. 29:15-16) And in Isa. 45:9 he pronounces a woe on the man who questions God's rule in his life: "Woe to him who strives

with his Maker, an earthen vessel with the potter! Does the clay say to him who fashions it, 'What are you making'?"

The essence of sin is in man's stubborn will to direct his own life. He wants none of this stuff about being clay in the hands of a potter. He does not want to be under God's rule, for he wants to rule himself. This is the meaning of sin, whether on the part of angels in heaven or men on earth. It is man's nature to be "puffed up with conceit," and it was this, too, that caused the devil's downfall (1 Tim. 3:6). The prince of Tyre, to whom Ezekiel prophesied, represents the carnality in man in his insistence that "I am a god," and it was because his heart was proud that the prophet declared that God would thrust him into the pit. The prince found it a hard lesson to learn from Ezekiel that "You are but a man and no god." (Ezek. 28)

The natural man is like the king of Babylon that Isaiah describes as "How you are fallen from heaven, Lucifer, son of Dawn." Lucifer's problem was the "I will" attitude. In Isa. 14:13-14 the prophet pictures him as boasting that "I will do this" and "I will do that." Like Lucifer, man is too sure about what he will do, too wedded to his own will. Lucifer dared to say: "I will ascend to heaven; above the stars of God. I will set my throne on high." This describes the man who does not want to subject his life to anything or anybody. It is what Paul describes as the carnal mind.

Realizing how fatal the "I will" of man can be, James urges us to understand that our life is like mist that appears for a little while and then vanishes. He tells us to be careful of saying "Today or tomorrow we will go into such and such a town and spend a year there and trade and get gain." But isn't this just like man? He is going to do what he pleases! Whereas James warns us that "You don't know about tomorrow," man brashly assumes that he *does* know about tomorrow and he will do on the morrow as he wishes.

James' advice that we ought to say instead "If the Lord wills, we shall live and we shall do this or that," stands squarely against human pride. *If the Lord wills* is the point in our being clay in the hands of the potter. But we fear that this attitude is very rare indeed, even among those who profess to be God's children. Lucifer's "I will" is too much with us.

In Rom. 9 Paul is referring to the figure of the clay and the potter when he says that election "depends not upon man's will or exertion, but upon God's mercy," which seems so difficult for man to accept. Man wants it to be a matter of his own exertion, for this leaves room for pride. To those who complain at this fact the apostle says, "Who are you, a man, to answer back to God? Will what is molded say to its molder, 'Why have you made me thus?' Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?"

This is surely one of the most beautiful symbols in all the Bible, and to the Christian it can become a symbol of security and a resource of power. Indeed, we all want to be vessels of beauty, while those inferior to ourselves in goodness and wisdom can be vessels for menial use. Let the potter

fashion us into a lovely goblet, bedecked with artistic designs, fit for a monarch at a royal banquet. Let the potter make others into rude vessels for kitchens and latrines. We want to be big and important, not unknown and unimpressive.

We sometimes sing that old hymn, one line of which reads: "Have Thine own way, Lord! Have Thine own way! Thou art the Potter; I am the clay. Mould me and make me after Thy will, while I am waiting, yielded and still."

Do we really mean this? The *natural* man can never say "Make me after Thy will." It is only *the new man* that can yield in this way to God. "Those that are of the flesh cannot please God," Paul assures us in Rom. 8:9, and in 1 Cor. 2:14 he says that "The natural man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned."

It is indeed folly to talk with a *carnal* man, whether in the church or out, about being clay in the hands of the Potter. It is only the spiritual man (one in whom the Holy Spirit dwells) that is pleased to be a vessel for menial use, if this is the Potter's will. And if he is a vessel of beauty, it is not a matter of pride, for he realizes that it is wholly a matter of the Potter's will and not a matter of his own exertion.

What a blessed truth this is! Let us praise God that we can be clay in His hands! This relieves us of all anxiety about many things, believing that our lives are secure with Him, and that He is making us what He wants us to be.

Another symbol of security is that of master and slave. This figure meant much to Paul, who used it again and again, drawing it as he did from a culture in which slavery was a way of life. He begins *Romans* with the words "Paul, a *slave* of Jesus Christ," through our English versions shy away from using *slave* resorting to *servant* instead. A quick check of a half dozen translations finds all of them except one using *servant* instead of *slave,* as it is in the Greek. Only Williams' *New Translation in Plain English* dares to tell the truth with "Paul, a slave of Jesus Christ . . . "

I recall asking Prof. Henry J. Cadbury at Harvard, who served on the committee for the Revised Standard Version, why he and his colleagues did not render *doulos* in Rom. 1:1 as *slave.* Without blinking an eye he came right back with the surprising statement "We just didn't have the courage." He said the committee feared that Christians were hardly ready to think in terms of being "*slaves* of Christ," and so "*servants* of Christ" is a softer term.

The RSV does, however, use *slave* in Rom. 6:15-20, where Paul makes a strong case for Christian slavery. He drives home the fact that everyone is either a slave of sin or of righteousness: "You are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness."

In both instances the bondage is voluntary. One does not have to serve sin, so if he does enslave himself to a life of sin it is by his own choice. The figure of willing servitude to Christ is truly one of the most beautiful of

all literature. A man realizes true freedom when he chooses to be in bondage to Christ.

Paul must have thought slavery to Christ the very essence of liberty when he goes on in Rom. 6 to say: "But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and having been set free from sin, have become slaves of righteousness."

There is the story of an old slave on the auction block that was so decrepit that no one wanted to buy him. Some kindly slave owner bought the old man out of pity, and set him free. As the man walked away the old, worn out slave toddled after him, crying out "Master, I *wants* to be your slave."

So it is with the Christian. He has been delivered from the auction block of sin and death, and has been set free by the Christ. He is therefore a willing slave of righteousness.

This has special meaning when one realizes that in the beginning many Christians were *literally* slaves. In Eph. 6:5 Paul speaks to such ones: "Slaves, be obedient to those who are your earthly masters . . . " He goes on to describe them as "slaves of Christ, doing the will of God from the heart." In that these Christians were owned by men they were unfree, but in being slaves to Christ they were free. One was involuntary, the other voluntary.

The slave in Paul's world was completely responsible to his master, being owned in much the same way as cattle or real estate. The master had the power of life and death over his slave, but the slave looked to him for all his needs. His life was not his own, but his master's.

Once a man sees himself as Christ's slave, he will see everything in his life differently, whether his work, his money, his body, his strength. His life will no longer be his own, but the Master's. Even his time is the Lord's. This is the essence of the surrendered life, and this is what the apostle meant when he spoke of himself as "Paul, a slave of Christ Jesus."

It so happens that while writing this essay I purchased a new car—a left-over 1966 job. With the 1967's on the lot I convince myself that I get a better deal that way. Well, while thinking about this subject I ask myself about that spanking new car. Now do I *really* consider it as belonging to the Lord? The title is surely in my name, and it is legally mine. But since I am His, all that I have is His. I am sure of one thing: if I really believe that my car, my money, my time, my talents are really His, it is going to make a tremendous difference in my way of life. My attitude toward my car is going to be radically different from the way the carnal man views his car. If I believe my car is really the Master's car, it will certainly effect the way I use it. I am only a steward of what is His. As His slave I can believe that He will sustain me, regardless of what happens around me.

Another beautiful symbol of security is that of the shepherd and his sheep, a figure often used in the Bible to depict God and his people. One of the tenderest is Ezek. 34:12: "As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness."

Life has its cloudy days and there are time of thick darkness. God's sheep have a way of getting themselves lost. As one shepherd put it in explaining how sheep get lost so easily: "They just nibble themselves lost." The tragedy is that a sheep can be lost without knowing it. Sometimes one gets lost by marrying the wrong person; sometimes through over-saturation in a graduate school. A lot of sheep are lost on college campuses; many others in the churches. Any sheep that is not following the voice of the Master is lost.

What a blessed truth it is that the Shepherd is always looking for His sheep. He doesn't want them to be lost. He loves them and is eager that they be in the sheepfold, not that He wants to pen them in, but that He wants to protect them from the cloudy days and thick darkness.

In Mk. 6:34 our Lord sees a great throng and has compassion on them "because they were like sheep without a shepherd." How well this might describe so many of us that profess to have a shepherd but who behave as if we had none. Our Lord says "I am the good shepherd; I know my own and my own know me" (John 10:14). In the same chapter He refers to the sheep as those who hear His voice when He calls them by name. He says His sheep will follow Him, for they know His voice. They will not follow a stranger.

This kind of teaching was especially appropriate in pastoral Palestine where the shepherd and his sheep were not only a common sight, but a highly esteemed relationship. The people raised their sheep, not to kill for food, but for wool; so a sheep stayed with the shepherd for years. It is literally true that the sheep were given names, and that they would hearken only to the voice of the shepherd. The shepherds called to their sheep in a kind of sing-song voice, and the sheep would respond better and more quickly than do most of our children. And when a sheep got lost the shepherd went after it, rejoicing over his recovery.

We are like sheep, but it may be questionable how well we know the voice of the Good Shepherd, or how well we follow Him. A pilgrim in Palestine relates how the sheep would nibble themselve some distance from the shepherd, and at the call of the shepherd those in range of his voice would hurry to be near him, leaving the others behind. When the sheep left behind raised their heads and noticed the absence of the shepherd, they would madly leave their grass and hasten to the shepherd's side.

It is this nearness to our Lord that we must desire above all else. To enjoy this we must sometimes abandon our nibbling among the things that matter less. The Good Shepherd calls to us by name, if we will but listen.

"For he is our God, and we are the people of his pasture, and the sheep of His hand.

O that today you would hearken to his voice." (Psa. 95:7)—*the Editor*

The simple gospel is not so simple as simple people sometimes think.

—*Morton Enslin*

VENTURES IN FREEDOM

DAVID REAGAN

I have just finished reading the remarkable and thought provoking book edited by Robert Meyers, *Voices of Concern.* It is a book that should stimulate a spiritual revolution within our brotherhood. Unfortunately, however, I am pessimistic about its prospects. My pessimism is dictated by my intimate acquaintance with certain basic attitudes which characterize my brethren within the Church of Christ. Because of these attitudes, I am convinced that few of my brethren will ever even bother to look at the book. After all, isn't public self-criticism shameful and heretical? Doesn't it bring reproach upon "the" Church? Doesn't it undermine "the Faith?"

Even most of those who take the time to read the book will probably remain totally unimpressed. Their minds will be closed and defensive, and they will undoubtedly react to the penetrating criticisms of the essays either by dismissing them flippantly without thought or by bombarding them in emotion-charged sermons — equally devoid of thought. And the rationalization for doing so will be the classic one that has prevailed among the leaders of our brotherhood for decades: "What more can you expect from 'educated fools?'"

This quip will be motivated by the impressive academic credentials of those who have contributed essays to the book. Of the seventeen authors represented, five have earned doctorates, three are doctoral candidates, and five have received the Bachelor of Divinity degree.

It would seem that such statistics would serve to inspire an unusual intensity of interest in the book. But such will not be the case. I'm ashamed to admit it, but the book would probably have stood a better chance of exerting some real influence if the academic credentials of the contributing authors had been deleted entirely.

The reason is simple. Ever since I can remember, our brethren have been infused with a sort of fundamentalist anti-intellectualism.

This attitude first became apparent to me when I was still a child. Everytime some young person in the church would elect to attend a college other than a Church of Christ related "Christian school," I noticed that the brethren would always shake their heads in consternation and mutter about the influence of atheists and evolutionists. The only thing worse was when a graduate of a "Christian" college decided to do graduate work at a "non-Christian" school. Graduate study itself was suspicioned, but graduate work at a "non-Christian" school was next to unthinkable. What was absolutely unthinkable was an education in the East. Harvard was Hell, and its professors were the Princes of the Devil. I could not begin to count the times that I have heard my brethren dismiss with disdain an unorthodox sermon with the words "he was educated in the East, you know," or "he's just another educated fool!"

Fortunately, my parents were never carried away by this anti-intellectualism—this fear that a true education would undermine "the Faith." I was given the freedom to choose my own college, and I shall be eternally grateful for it. I wanted to major in Government, and so I decided to attend the regional school that could offer me the finest education in this subject —The University of Texas. I'm sure that many of my brethren were upset by this decision. I shall never forget the family friend who made a point of telling my folks that if either of his sons went to a "non-Christian" school he would "cut them off." Later, when I won a fellowship to a Harvard related graduate school, several of my brethren felt compelled to call me aside and warn of the dangers that lie ahead. I appreciated their concern, but I became increasingly appalled over the fact that so many of my brethren were so terribly anxious over the stability of my faith. As a matter of fact, I felt insulted. After all, hadn't I been one of the star pupils of "the Faith?" Hadn't I laboriously memorized all the Bible verses and technical arguments in support of our basic doctrines? Hadn't I defended "the Faith" fearlessly at every opportunity? What, then, were they afraid of? It didn't take me long to find out.

My years of graduate study in Boston were the most mentally stimulating and liberating that I have ever experienced. I was not indoctrinated with atheism or evolution. My field of study was International Relations. But for the first time in my life, *I was taught to think critically.* I was taught to challenge the accepted dogmas of political thought, to submit them to rational inquiry and empirical investigation.

It was exhilarating. It was also a bit frightening, for suddenly all the "handles" were gone, the trusted mental landmarks had disappeared. My whole carefully constructed world of political and economic axioms came tumbling down around me. The United Nations no longer appeared as the salvation of the world. International law began to emerge as more of a dream than a reality. The national interest of the United States no longer seemed identical with the higher interest of the international community as a whole. The failings of democracy and capitalism became apparent for the first time.

My mind had been opened, and with its liberation had come a strange sort of insecurity—an insecurity that was satisfying. I no longer had all the answers, but this fact was no longer terrifying. I could sense that a significant turning point had come in my life, although I did not fully understand the nature of the transformation.

And then one day I stumbled across a remarkable essay that gave meaning and direction to my intellectual metamorphosis. I am speaking of John Stuart Mill's essay *On Liberty,* written in 1859. What an inspiring experience! What an intellectual thrill! If ever there were a piece of literature that should be required reading annually for university administrators and church leaders, this is it.

The search for truth is Mill's central concern, and his forceful thesis is that this search is directly dependent upon freedom of thought and discussion. The essentiality of such freedom is due to the fact that few opinions are the result of reasoned analysis. Instead, most opinions are based upon either "received truths" or experience. In either case free discussion is a necessity if the opinion is ever to be anything other than meaningless dogma or superstition. Experience alone is

not sufficient to ascertain truth since experience must be interpreted—and this requires discussion. Likewise, "received truth" must constantly be subjected to the acid test of intellectual challenge, for human history is full of opinions which were held by one age to be the ultimate truth, only to be considered by subsequent ages as false and absurd. These observations prompt Mill to the powerful assertion that "if all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind . . . " He then concludes by pointing out that the silencing of opinion robs the entire human race, for "if the opinion is right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error."

Mill particularly condemns the blind acceptance of dead formulas as truth, without the challenge of discussion. He argues that even the strongest opinions need to be "fully, frequently, and fearlessly" discussed if they are to be prevented from degenerating into dead dogma. Understandably, Mill strongly cautions against the naive acceptance of the sacredness of orthodox religious doctrines. "There is a class of persons," he observes, "who think it enough if a person assents undoubtingly to what they think true, though he has no knowledge whatever of the grounds of the opinion, and could not make a tenable defense of it against the most superficial objections. Such persons, if they can once get their creed taught from authority, naturally think that no good, and some harm, comes of its being allowed to be questioned . . . This is not knowing the truth. Truth, thus held, is but one superstition..."

In summary, says Mill, the necessity of freedom of opinion and expression is based upon three grounds. First, any opinion we silence may be true, and in silencing it we lose the truth by asserting our own infallibility. Second, even though the silenced opinion may be mainly erroneous, it will probably contain some truth, and because the prevailing opinion on any subject is rarely the complete truth, "it is only by collision of adverse opinions that the remainder of the truth has any chance of being supplied." Third, even if the prevailing opinion be the complete truth, it will inevitably become dogma, prejudice, and empty mechanistic formula unless it is exposed to the challenge of free discussion.

Mill's essay suddenly turned on the light for me. For the first time, I began to understand the nature of the intellectual transformation that had occurred in graduate school. Mill's logic had provided me with an intellectual compass, and I became intent upon charting a course out of the wilderness of dogma.

It was then that the inevitable occurred. I began to apply my newly acquired thought processes to my religious inheritance. It was a painful experience. I loved that inheritance. It was the focal point of my life. And as I submitted it to the test of critical analysis, I did so tenderly and defensively, for I wanted it to stand the test. Yet, the more I studied, the more

I realized that I had never really studied the Bible before. It began to dawn upon me that *I* was guilty of precisely the thing that I had so often condemned from the pulpit—studying the Bible with a closed mind for the purpose of defending a particular interpretation.

In my desperation I turned to my old stand-by, my "security blanket," Leroy Brownlow's book, *Why I Am A Member of the Church of Christ.* It was "the Truth" that I had learned so well as a youngster in Men's Training Class. It was also "the Truth" that I had later incorporated almost word for word in a series of hard hitting sermons. Chapter by chapter I critically studied this cherished book that I had simply read and taken for granted so many times before. Chapter by chapter it began to fall apart at the seams, and I was seized by the realization that this book was nothing more than an unofficial creed. And after all those years of proudly proclaiming "We have no creedbook but . . . " I was embarrassed and ashamed.

I was also confused. My belief in Jesus as Savior was stronger than ever, but I no longer knew what to believe about such matters as church organization, worship, and Christian ethics. And so, I began to search, and the search required questions, and the questions led to another disillusioning realization about the church that I loved so much: too many of my brethren's minds were closed. To them, truth had been achieved. Questioning, therefore, was branded either as heretical or as dangerous to the faith of "the weak." I could not understand this reaction. It seemed paradoxical to me that people who were absolutely convinced that they had discovered the truth should be afraid to submit that truth to critical inquiry.

One Wednesday night after teaching a class on the New Testament church, I was approached by two members of the congregation who counseled that I should be more discreet in my questions to the class. They were concerned that my questions might generate doubts that would undermine "the Faith" of "the weak." Increasingly, in the years that followed I was confronted time and time again with this argument, and I slowly came to understand the meaning of the conversations that I had heard as a child—the ones concerning education and its subversive influence upon religious faith. *"The Faith" that my brethren were so interested in protecting was not a deep and abiding trust in Jesus as the perfect sin-offering: "the Faith" was the creed* . . . the all pervasive corpus of sacred dogma which had been enshrined in Brownlow's book.

And thus it is that anti-intellectualism makes perfect sense in a brotherhood such as ours.

This is why we need the challenge of things like *Voices of Concern* and Mill's ideas on freedom.

David Reagan, Ph.D., Assistant Professor of Government, Austin College, is serving this year as Fulbright Lecturer in the Philippines. Write him at American Embassy, USEF, Manila. This essay is our second from him. Others to follow.

If a way to the better there be, it exacts a full look at the worst.

—Thomas Hardy

GOD AND MAMMON AND HIGHER EDUCATION

NORMAN L. PARKS

It would not be difficult to conclude how the founder of the Nashville Bible School, now David Lipscomb College, would react to a recent newspaper story announcing that more than $2,000,000 in federal funds had been earmarked for the Nashville institution.

In his *Civil Government* David Lipscomb took a purely Augustinian view that human government was rooted in rebellion against God and that all strife and conflict "have been the result of man's effort to govern himself and the world." Since civil government is the domain of Satan, there is inevitable conflict between it and God's kingdom. Any state support of religion is "an adulterous union" that can only work against the mission of Christ to restore men to the government of God.

Government, says Lipscomb, rests on power—the dominion of man over man. The principles that govern Christ's kingdom "are diverse from and antagonistic to the principles that have obtained and must ever obtain in all human governments. No human government can possibly be maintained and conducted on these principles . . . " No religious thinker in America ever surpassed Lipscomb in calling for a complete and absolute separation of church and state. It is inconceivable that Lipscomb could endorse the use of governmental funds to finance even indirectly the teaching of the Bible.

Yet there has emerged a new orthodoxy in Church of Christ colleges on church-state relations. It *is* possible to serve both God and Mammon, it seems, and the rush is on for federal funds, even from that stronghold of private enterprise and paragon of resistance to governmental intervention in affairs economic and social, Harding College. Like the queen of Austria, who in the partition of Poland "wept . . . but kept on taking," Harding denounces the growth of government with one hand but extends the other for federal money.

The author was fascinated by an exposition of the new orthodoxy by Dr. Carroll Ellis, Lipscomb professor, at the annual meeting of Americans United for the Separation of Church and State. He had been preceded by a Texas Baptist editor, who cited 152 cases of breaches in the wall of separation of church and state and made an impassioned plea for religionists dedicated to freedom to man the ramparts.

Dr. Ellis explained that his role at the meeting would have to be that of a man who once heard David Lipscomb preach and endorsed the preacher from time to time with loud "amens," to the evident satisfaction of the audience. Later when Lipscomb made some points with which he disagreed, the man sounded a firm "God forbid." Whereupon the leaders wanted to eject him from the meeting, but were restrained by Lipscomb. He would give a firm "amen" to the principle of separation of church and state, Ellis explained, but a loud "God forbid" to the proposal to close the breaches through which federal money was pouring into the treasury of his college.

Times have changed, he continued.

The government in its bounty has been only benevolent, thus erasing any fear of dominion or control. Moreover, such aid is essential to church-related colleges since they must be subsidized, either by government or private support. Following the Catholic line of argument for public aid, Ellis said that Lipscomb had subsidized the education of GI's, and had lifted part of the burden of higher education from the state. Hence it would only be fair for government to compensate the college in return by grants and loans To those who express fear of controls he would point out that a college may benefit from some outside control, as Lipscomb clearly did from the intervention of the Southern Association in behalf of higher salaries.

Dr. Ellis was, of course, talking with the knowledge that Lipscomb had already received more than $1,600,000 in grants and loans under the Higher Education Act of 1963 and had in the mill a request for $500,000 for dormitory construction and a sizeable sum for teaching equipment. Those familiar with Church of Christ history know that no teacher in one of its colleges can oppose an official orthodoxy, and the speaker was toeing the line. This new orthodoxy on church-state relations, so clearly in conflict with the doctrinal position of the college founder, provides a first-hand case study of how the orthodoxy of this religious group, which is proclaimed as the same yesterday, today, and forever, does in fact change with the tides and times.

The means by which new or old orthodoxies are enforced in the Church of Christ are the means used by human government—the means of power. Lipscomb college itself is one of the most authoritarian power structures to be found, far exceeding state-owner colleges. Neither academic nor faith freedom would last as long as a June frost at Lipscomb. Augustine and Lipscomb agreed that the rule of man over man is contrary to God's will—that Christ himself said, "It shall not be so among you." Lipscomb teachers must agree to be bound by the creed prescribed by the board of directors. Any violator of the official orthodoxy not only stands to lose his position but also suffer proscription wherever he goes.

Dr. Ellis appeared to feel that the only danger in "the adulterous union" of church and state is in control by the state. He overlooks the fact that there is as great danger in what the church may do to the state. The Higher Education Act is a clear example. Under the pressure of the Catholic church mainly and the avarice of not a few Protestants, the United States has been led to tax all America to build a science building to teach a special brand of biology at Lipscomb College. Now we know that Christ was wrong—the image and superscription on the tax coin is not just Caesar's! It carries on the other side the image of the Lipscomb president! Now Christians and non-Christians alike are *forced* to support Lipscomb College. The Baptists, who reject state aid, seem to be made of sterner stuff!

The bareness and austerity of principle makes a poor rallying ground against a bounteous, self-filling formula for serving both God and Mammon. The formula can fill churches and build impressive plants for